PETITIONS AGAINST BISHOPS

And their Votes in Parliament ſubſcrib'd unto after a Clandeſtine, deliver'd after a tumultuous manner, and falſly going under the name of a whole County or Towne, proved to be both contrary to our late taken PROTESTATION, as alſo utterly unlawfull by many other cleere and evident Reaſons.

VVhereunto is added a ſoveraign Balſome for the cure of the diſtempers of the times.

By *I. W.*

LONDON,
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PETITIONS

BISHOPS

Mr. *Cachiſm.*

FOr your ſatisfaction, why I have ſeverall times refuſed to ſubſcribe your Petition, You may pleaſe to underſtand, that for the good of the Common-weale, County, or Pariſh where I live, I ſhall bee alwayes ready and willing to give not only my hand, but my heart and purſe likewiſe: For the publike welfare whereof I have been both active and paſſive for ſeverall yeares together.

But for me who am but a private Subject, A Proteſtant, and no Law-maker, to give my hand in a Factious way, and without command from Authority, to will, that there ſhall be no Biſhops, and that they ſhal have no voice in the houſe of Peers, is againſt my Conſcience, and that light of Reaſon and Underſtanding which I have received: And I dare not comply with the Diſtempers of the people, and follow the ſtreame of a Multitude to doe evill, on theſe grounds following.

Firſt, Becauſe I have by the Example and Recommendation of the Parliament, ſolemnly taken the Proteſtation: Whereby I have ſeriouſly Proteſted, to Maintaine and Defend as far as lawfully I may, the true reformed Proteſtant religion, expreſſed in the Doctrine of the Church of *England*, againſt all Popery, and Popiſh innovations, contrary to the ſaid Doctrine. Now in the thirty ſixth Article of the

ſaid expreſſed Doctrine, the Office of Biſhops is incluſively confirmed.

Secondly, I am engaged thereby alſo, to maintaine and defend the Powers, and Priviledges of Parliaments, which is chiefly to be underſtood of the eſtabliſhed Lawes concerning the ſame. Now ſeverall Acts of Parliament doe not only confirme, as aforeſaid, the Office of a Biſhop, but by the powers and priviledges of thoſe Acts of Parliament, they are alſo to ſit as Members of the Lords Houſe.

Thirdly, I am bound by the ſaid Proteſtation, to maintain and defend the lawfull rights and liberties of the Subject. And if this extends to every ſubject in particular, much more to Parliament Men) Now they being ſubjects, and their Rights and Liberties being lawfull, I am bound to maintaine them as farre as lawfully I may, in thoſe lawfull Rights and Liberties. Againe, the making and repealing of Lawes, for the good of the Common-wealth, is a ſpeciall and peculiar power, priviledge, and right, proper only to Parliaments, therefore not to be forced or coacted by me being no Parliament man. For that may be lawfull and warrantable in my Governours to do by reaſon, which is altogether unlawfull and unwarrantable in me to require by Will. This is rather to be a tyrannicall Iudge, then a legall Witneſſe, to breake Lawes rather then preſerve them, and in ſtead of Reformation to bring in Confuſion.

Fourthly, I am likewiſe obliged to maintaine and defend the Kings Royall Perſon, Honour, and Eſtate, and to preſerve the Union and peace betweene his three Kingdomes (much more amongſt our ſelves.) Now there is no better way thereunto, then to keepe his lawes: For both the honour and ſafety of the

King,

King, the libertie and peace of the Kingdome, and welfare of them both, are involved in them.

Fiftly, I am engaged also to oppose, as far as lawfully I may, and by all good wayes and meanes to bring to condigne punishment, all such as shall either by force, practice, Counsels, plots, or Conspiracies, do any thing to the contrary of any thing in that present Protestation contained. How then dare I bee so farre from bringing to condigne punishment the offenders, that I shall wilfully consent to the breach of it, and procure others thereunto, by practice, plots, conspiracies or the like?

Sixthly, I am neither for hope, feare, favour, or other respect whatsoever, to relinquish this promise, vow, and Protestation, much lesse to breake it for the same ends, and to make others to doe the like; This betraying others thereunto, and making them guilty of the breach of so solemne a Vow, is an offence of an high nature both to God and our Governours.

Finally, I am not bound in any Article thereof, farther then I may lawfully performe it, The Law being the harmonious scope, bounds, and limits of my Protestation, And therefore I may not unlawfully doe any thing that may tend to the breach or contradiction of any Article thereof.

Moreover, the manner of the proceeding doth not satisfie me.

First, Because it is not done in that right way it ought to be. For that which is to go under the name of a County or Towne, ought to be first assented unto by the Sherife, Justice of peace, or other Magistrates respectively, and then the matter may be publikely propounded, and condiscended unto or contradicted, that men may bee encouraged or disswaded,

by good reaſons *pro* and *con.*

And this is that lawfull and uſuall way for Election of Knights & Burgeſſes for the Parliament, and of other Officers and Matters concerning the publike; Wherfore Clandeſtine and ſurreptitious actions, going about from houſe to houſe by night, and without the conſent and commiſsion of authority, to engage people to the breach of their Proteſtation, and to make it as an act of a County or a Towne, and in a manner to force men thereunto, are but unlawfull workes of darkneſſe, and will not endure to light.

Secondly, It is juſtly to be feared that theſe wayes are ſiniſter in the Undertakers, being very probable that ſome of them doe it out of ill will, hatred and malice, as well to the Government as the Governours, or for favour and affection to ſome whom they ſuppoſe it pleaſeth, or for gaine and profit, or feare of diſpleaſure of Land-lords and Cuſtomers, or for vain-glory, that it may be ſaid, This is the *Babel* which they have wrought with their owne hands. And ſome few of theſe ſhall engage and prejudice others (and not without cauſe as it is to be feared) by falſe informations & reaſons to make men ſubſcribe.

Thirdly, The like ſiniſter proceedings are to bee ſuppoſed in the ſubſcriber.

Theſe kinds of wayes by Tumults and Multitudes without legall allegations and probations, to compaſſe that by will, which you cannot obtaine by reaſon, is of a very dangerous conſequence, and threatens the ſubverſion of all Law, Government, and Governours: for which of them, bee they never ſo good, ſhall be ſecure, if the Multitude of diſtempered people pleaſe to will the contrary?

Theſe cauſe much diſtractions, Hinder the proceeding

ceeding of the State, and the reliefe of the oppreſſed, break our bleſſed Unitie, and bring the actors within the compaſſe of a puniſhment from the law of God and Man, for not walking according to the expreſſed Statutes contained therein.

Furthermore, this doth not agree with that light of Reaſon, and Underſtanding, which God hath given me to walke by, nor that Chriſtian experience which I have gained under the Croſſe.

Firſt, That for the vice or abuſe of any thing, the right and lawfull uſe thereof, or execution of the office, ſhould be aboliſhed and taken away, or that for the preſent particular offences of ſome, the innocent poſterity ſhall ſuffer; For I am not convinced in my conſcience of the unlawfulneſſe of the Office of a Biſhop, and am perſwaded that there have beene many of them godly and zealous Martyrs for the Truth, and many of them remaine ſtill godly and religious proteſtants.

Secondly, Though time of proſperity hath made ſome of them guilty of foule offences, and it may be with the children of *Iſrael*, they have not worſhipped the true God as they ought, and have inclined to Idolatry, and thereby juſtly provoked the Almighty to wrath and indignation againſt them: Yet I am perſwaded, that for the very execution of their Office, and the Eccleſiaſticall lawes, for the unitie and peace of the Church, they ſuffer inſtrumentally by divers ill affected to Government, or by ſuch as have beene puniſhed by them for doing contrary thereunto. And if the like proceedings may be ſuffered againſt all Judges and other executioners of the lawes of the Kingdome, there ſhall be no ſecure execution of the law againſt offenders, and ſo wee ſhall

live lawleſſe, and let in all manner of Diſorder, and Vice, Murther, Rapine, and the like. Thoſe Biſhops rather (under correction) that have done contrary to the law, are to be puniſhed by the law, on due and true proofes, and not according to your wils.

Thirdly, Becauſe that which is or ſeemes to bee a prejudice now, may in Gods good time prove a great benefit, Wee many times earneſtly pray for thoſe things which afterwards we heartily give God thanks for not granting our requeſts, And this hath many times beene for the removall of our preſent afflictions. I am confident, if there were good care taken (as there may be) that good men may be made Biſhops, we ſhall never repent of their lawfull Office or place, for greatneſſe with goodneſſe will much advance the cauſe and welfare of the Church and Common-wealth, and farther, I know it is poſsible for ſome inferiours to execute the Law and the Goſpell likewiſe, in a farre more imperious and Tyrannicall way then ſome Superiours have done.

Fourthly, that though there bee Obſtacles and Mountaines in the way, and the ſuppoſed enemies of Gods Church and Children, yet as I am a Chriſtian I dare not judge them, or curſe them as many doe, or uſe any unlawfull meanes to remove them, (or under the pretence of pulling downe one *Babell* to ſet up another:) What *David* did by way of prediction, as he was a King and Prophet, againſt the inveterate and incurable enemies of the Church of God, I as an ordinary Chriſtian ought not to doe; I may live peradventure to ſee my enemies deſert upon them, which I may not deſire to ſee.

I am to judge charitably of the actions and intentions of my Governours, what I thinke peradventure

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is for my hurt, may be intended, or at leaſtwiſe turned to my good, I muſt walk by the Rule of Gods Word, and follow the examples and precepts of my Saviour, To pray for them that hate mee, and to do good to them that perſecute me, And not forget to pray for all that are in authority, that I may live a godly life under them in all peace and quietneſſe. Why may I not ſuſpect, that this long enjoyment of the Goſpel in peace and plenty hath produced evill effects in mee aſwell as in my Governours? But be my Governours what they will I have learned to obey all their lawfull commands, and thanke God that I may live under ſo happy a command; If they command me to do no otherwiſe then what is juſt and right, I muſt and will willingly do it. Neither dare I neglect my duty to them, though they forget theirs to mee: For their offences and neglects to mee ſhall not excuſe me to God nor them, for my offences and not performances of mine to either of them.

Fifthly, I dare not but look at the hand of God, and not at the inſtrument only of my afflictions, I know nothing can come to paſſe but by his permiſſion. I am aſſured that ſin is the prime cauſe of all my ſufferings, and I feare that ingratitude in not being thankfull, and walking worthy of thoſe great mercies received, hath been a principall cauſe why God hath ſhut up the hearts of ſome of our Governours at this preſent, as is much feared.

Sixthly, I know God will correct his children for their ſinnes, and in the execution of his judgements on the World hee will beginne at his owne houſe, either to work out ſin, or to worke in grace, or to make that Grace more manifeſt which is al-

ready wrought. I know that the end of Gods correction is Reformation, till then, if ſmaller afflictions will not prevaile greater ſhall, if not one kinde then an other, if the ſword of our enemies doe not, the ſwords peradventure of our own amongſt our ſelves ſhall, if not they, peradventure the Peſtilence, or the Famine, or ſome other ſhall. Sundry of which ſometimes come together, to let the World know, that our afflictions come not *immediate* from any one ſecondary and inſtrumentall cauſe, but that it is from the will and pleaſure of the Almighty ſo to order and to diſpoſe it, who will not take off his judgments as the effects, till our ſins as the cauſes be removed.

Seventhly, I dare not uſe any unlawfull means to eaſe my affliction, I know no better way then by Humiliation and Prayer to God for a ſight of thoſe ſins whereby I have provoked him to wrath, and for grace, and true repentance for the ſame, and Remiſſion by the merits of my Saviour Jeſus Chriſt; And then to apply my ſelfe with all diligence to all lawfull means to remove them, yet I am not to put too much confidence in them. I could never yet find any benefit by impatience under the hand of the Almighty, I have found more afflictions procured thereby, and I am aſſured that the Church and Children of God never loſt by patient ſuffering.

Eighthly, As I know that Gods Decree in his determination of judgments ſhalbe fulfill'd, ſo I am confidently aſſured, that when the time of his deliverance is come, all the power and ſubtilty of the Devill and his inſtruments, as they ſhall go no further then he hath limited them, ſo they ſhall not hinder

hinder him from taking off his Rod when he pleaſeth. For he is able to bring his will to paſſe by means, without means, and contrary to means. Rather then his children ſhall not have their due reliefe, The Sea ſhall part, the Earth ſhall open and ſwallow up their adverſaries, or fire ſhall come downe from Heaven and deſtroy them. And this may comfort Chriſtians, that God reignes and rules as King in Heaven, the cauſe of his Church & Children is his, & he beholds & governs the inhabitants of the earth, he hath the hearts of all in his hand, he can turn them or overturne them when he pleaſeth for the good of his, When our wayes pleaſe him, He can make our enemies be at peace with us, & the ſame hand to heale us that hath wounded us, It is he only that can make men to be of one heart, and one mind, and to make all things to worke together for the beſt of them that love him.

To conclude, I hope by this time you have received full ſatisfaction, why I have refuſed to ſubſcribe, yet let me aſſure you that if the Parliament ſhall thinke fit for to alter that Government, I dare not, in conſcience, and duty to the Proteſtation, refuſe to be governed by it.

Be confident, that not only my Prayers, but my true endevours have beene, and by Gods Grace ſhall continue, for Reformation. I know God hath ſuffered many of his deare Saints and Children to fall into great and hainous ſinnes and offences, yet when he hath duly chaſtiſed them, after true repentance he hath made them greater inſtruments of his Glory, and the good of his Church, then in former times they were.

I muſt expect for this, aſwell as the reſt of my endevours for Truth and Peace, your uſuall jeeres, ſcoffs, and cenſures of reprobation and the like, but my comfort is, that God knoweth who are his, and who are the true Friends and Enemies of the Church and State, and that I have ſyncerely diſcharged my conſcience, according to that weake talent I have received, in obedience to the Proteſtation, for the good of both.

If therefore you ſhall remaine ſtill my adverſaries for ſo doing, peradventure I may for a while longer ſuffer, yet it ſhall comfort me, that it is for weldoing, Whereas when you ſhall ſuffer as evill doers, you may (without timely repentance) everlaſtingly periſh in the gain-ſayings of *Core*. For though hand joyne hand in hand, God will not ſuffer the wicked to goe unpuniſhed. If you find any Materiall errour herein informe and convince me thereof, and I doe aſſure you on the Faith of a true Proteſtant, I will endevour Reformation, the like I commend unto you hereby, and expect the ſame from you as a triall of your profeſsion, which I ſhall plainly diſcover if wilfully you continue and perſiſt in a knowne errour, and ſo I bid you Farewell,

Remaining a conſtant Friend to Truth and Peace, the only ſupport under God of the welfare of the Church and State,

And yours I.W.

Ianuarii primo
1641.

FINIS.

A Sovereigne Balſome for the cure of the diſtempers of the times.

WHo that is embarked in the Common Veſſell, intereſted and engaged by the Laws both of Nature and Religion, to mayntain the Truth and Peace of the Church and State, will not at this time of their apparent diſtreſſe, lend his helping hand, and give his beſt aſſiſtance (as farre as lawfully he may) to any probable way, to cloſe up thoſe fatall wounds that have been made therein?

To that end (according to my mean abilitie) I

have, yet once againe, adventured to caſt in my Mite, and to preſent a Sovereigne and infallible Balme to heale all our Solutions of Unitie whatſoever.

Much good may come by making uſe thereof, and no ſmall danger by the neglect therof. If you ſhall finde it conſonant to Gods Truth, beware how you contemne and defer the uſe of it. However it be accepted, it ſhall comfort mee that I have diſcharged my Duty, Conſcience, and true affection, to the beſt of my underſtanding, for the peace and welfare of the Church and State, (though to my owne prejudice.) But to my purpoſe.

The moſt ſacred Word of God, and the Laws and Ordinances of Man grounded thereon, are thoſe Oracles which afford Theorems and Aphoriſmes, aſwell for the knowledge of our preſent condition, as alſo for the true indication and perfect cure of the ſame, and which will one day be the Judge of us and all the World.

The Diſeaſe whereof the Church and State in generall labour at this preſent time, is a *Solutio Continuitatis*, a ſolution of Unity. This (in Phyſick) is that *Morbus communis*, or preternaturall affect, which alike incommodates the functions of either part, and is variouſly procured by (and I pray God wee ſee it not accompanied with) Wounds, Ulcers, Fractures and Luxations.

The Primary and Antecedent cauſe of all theſe Diſunions and Disjunctions, are moſt certainly

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our moſt heinous ſins, whereby wee have juſtly provoked the Almightie to wrath and indignation againſt us.

The Secondary, Inſtrumentall, and Conjunct cauſes, are the Malicious and Seditious practices of the Jeſuited Papiſts, and the Schiſmaticall, factious, and ſiniſter endevours alſo, of others, and their adherents likewiſe; both of them being made the Hereticall inſtruments of the Devill, unnaturally to Divide and Rent, the Head from the Body, or the Body from the Head, that he might the better rule and prevaile againſt both, and the Truth, Peace, and Proſperity of our Church and Common-weal.

I am not ignorant that many good Patriots and *Nehemiahs*, true Friends to the Church and State, are ſcandalouſly branded with thoſe names, but I feare that ſome ſeeme to be when they are not, and it is one thing to be falſly called ſo, and another thing to be ſo really indeed: For ſuch certainly there are, whom God in his good time will make manifeſt, who unlawfully goe about to ſever them whom God hath joyned together, to divide and rent the Truth and Peace of the Church and State. Theſe indeed (according to Saint *Paul* in the *Galathians*) trouble, and intend to pervert the Goſpel: But (ſaith he) though that an Angell from Heaven preach unto you otherwiſe then the Truth, Let him be accurſed.

The ſignes of this Diſeaſe have been ſufficiently made known, and they are apparent in their effects,

effects, these gaping wounds, both in Church and State, pittie their beholders and friends to see them. The Prognosticks are of great danger, and threaten the subversion and dissolution of the whole Bodie, and this may justly be feared, if the complication of this Disease bee well weighed with the manifold and malignant Symptomes wherewith the Body languished before; this tends to the very expiration of the animall and vitall spirits, the life it selfe; And that which makes the Omen worse, is, that Instruments for Cure are not only neglected, but despised.

This treble cord of Unity, to which our Ship was fastned in those stormes, is cracked, and shipwracke feared; Our partition Wall is broken downe, or at leastwise uncæmented, and readie to fall, whereby we are exposed aswell to Forraigne as intestine mischiefes. This divide and scatter, if it be not prevented, will be no small curse to *Jacob* and *Israel*: and our Saviour (if we will believe him) tels us, that the issue of a Kingdome divided against it selfe will be destruction.

The Remedies as they ought to be contrary to the effects, so they must have respect to the causes, for till they be removed the effects will not ceasse.

That irritating and primarie cause that hath made a Separation betweene our good God and us, are our sinnes, these are those noysome and infectious vapours that have ascended up, and by their interposition and Eclipse of Gods gracious

goodneſſe, have produced maligmant and peſtiferous influences on us.

To you that are ſo much diſtempered at this time, give me leave before I come to propound you a cure, to adviſe with you firſt, that you may be the more willing to embrace and undergoe it; To which purpoſe let me entreat you diligently and conſideratly to reade over and meditate on the ſecond Chapter of the firſt Epiſtle to St. *Peter*; if you be religiouſly inclined, which I heare you much profeſſe, it will make you the better liſten to what I ſhall afterwards ſay unto you for the ſame end. In the next place I would adviſe you to reſolve to be contented to referre your ſelves to your Prudent Phyſicians, Whom God hath made as happy inſtruments of his mercy for your recoverie; and let me entreat you to be perſwaded by thoſe that are, and alwayes have been, your true friends, and have loved, and deſired your welfare as their owne: Bee confident that they know your diſeaſe, and ſeverall diſtempers, and the ſeverall cauſes of them, and have provided (to their great charge and paines) fit Remedies for you, if you will be patient, and conforme to their directions, without which all their skill, care, and coſt, will be of no availe to you: Your Diſeaſe for want thereof hath growne more difficult of Cure, and hath contracted to it other deſperate diſeaſes, and is now become of ſuch a phreneticall diſpoſition, that it tranſports you beyond your ſelfe, and hath depraved, and corrupted

your judgement, And your distracted feares and Phantasmes make causlesse jealousies in you, even of your best friends, and make you sometimes to offend them that most commiserate and endevour to heale you.

Your actions now will not endure the touchstone of Common sence and Reason, nor the law of the Land, nor the Ballance of the Sanctuary, wherein you desire to be weighed; insomuch that unlesse a speedy remedy be applied, you are like to destroy your selfe and all yours, and it may be everlastingly too. Therefore while you doe enjoy at sometimes a little better understanding, let the light of common reason prevaile with you. If the benefits of recovery will not invite you to incline to a cure, yet let the terrors and torment of thy diseases, and Death allure thee, and the consideration of thy Parents and friends, or thy wife, children, estate, and all that is thine or theirs. Besides, remember that thy life is not thine owne to dispose of, thou must know that it is but lent thee for the service of thy Creator, thou shalt aswell answer for the neglect of that due meanes God hath appointed thee for thy recoverie, as for laying of violent hands upon thy selfe or any other, both of them being Murther in the sight of God. So likewise if the blessings and Commodities of Unitie and Order will not prevaile with thee, Let the discommodities and terrours of Discord and disorder affright thee to it. Suppose thy selfe and all thou hast, or canst call deare and

precious

precious to thee, either for the preſent or the future, were embarked only in one Veſſell, and it in a great ſtorme, amongſt rocks, quickſands, and Pyrats, and your only Cable that holds and preſerves you from ruine were almoſt crackt in ſunder, Wouldſt thou be ſo farre from leading thy hand to mend it, that thou wouldeſt cut and breake it more? Certainly no man in the ſame Ship that underſtands himſelfe, but will account thee a mad man for ſo doing, and hinder thee from doing it. Againe, if there were but one Bulwark or partition-wall that keeps us from our bloudy enemies, and the cruelties of our adverſaries, wouldſt thou be one of them that ſhould pull it downe? Thinke upon the hideous roaring of Canons, the tormenting Murders, bloudy Maſſacres, and lamentable cryes of thy Parents, Wife, Children or Friends, and loſſe of all, it may bee of thine owne ſoule and theirs likewiſe. Againe, conſider of thoſe Bounds and Fences which keepe in the violence of the Fire, and the rage of the Waters, which within their due bounds are uſefull and profitable for thee, wilt thou be ſo ſenceleſſe to pull the fire out of the Chimney into the middle of thy houſe, where Gun-powder and other combuſtible matter is? Wilt thou breake downe thoſe banks, and let the Ocean in to make a perpetuall deluge and inundation of all? Or let me demand of thee, if thou haſt ſo much judgment to diſcerne it, whether in thy warfare thou wouldſt not obſerve Military Diſci-

pline? Wouldſt thou bee one of them that ſhould endeavour to breake thoſe rankes and formes thy Generall and Commanders order thee to fight in, and thereby to let the enemy make an inrode upon thy route, and diſorder, and ſo bring thee to confuſion? and you muſt know this may happen, by ſo ſmall a matter, as the loſſe of one naile of an horſe ſhooe, in an Army, and therefore how behoveful is it for thy Commanders, and thee alſo, to take care, and prevent all diſorder whatſoever in the leaſt appearance? Wherefore now as it ſtands thus deſperate, you are to be the more patient and willing to ſubmit your ſelfe to your Phyſitians care and fidelity. Be confident that they will doe nothing but for thy good, for they and theirs are likewiſe interreſſed therein. Thou muſt be contented to have thy ulcers and putulent wounds clenſed before they are bound up, and Fractures and Diſlocations are not ſo eaſily united and reduced to the ſervice of the body without ſome dolour; Peradventure ſome of thy wounds are gangrened, and have contracted ſo much virulencie, that there muſt bee amputation and diſmembring of that joynt; But bee well aſſured that thy Phyſitians will not order it ſo to be, unleſſe they find abſolute neceſsitie, and then thou wilt find it better to part with a limme, then loſe thy life. Peradventure they may ſee cauſe to make ſome evacuation of thy redundant and peccant humours which hinder thy wounds from healing, and are apt to bring thee into other di-

ſtempers:

ſtempers: When they ſee it fitting, they will give thee Cordials to comfort thee, and to give thee reſt for thy unſetled & diſtempered ſpirits, if they finde it to conduce to thy good. By this time I hope you are reſolved to be patient, and therefore now I will apply my ſelf to the Remedies.

Let this Principle be granted (which indeed is not to be denied) that all afflictions come from God, and all injuries whatſoever do befall us by the Providence of the Almighty, and then we may preſently draw theſe Concluſions, That the inſtrument muſt do that which the Almighty will have it to doe, And that it can goe no farther then hee pleaſeth to order it, and therefore we muſt firſt apply our ſelves to him to remove it from whom it commeth.

The Diſeaſe indicates a neceſſity of a ſpeedy Unition and Reconciliation to be made with the Almighty (whom we have offended and provoked to wrath) in and by the mediation and interceſſion of our Lord and Saviour Jeſus Chriſt. Speedy I ſay, becauſe that a little delay may bring a great deale of danger, few days neglect in this caſe may hazard thy life, and if this remedy prevail not ſentence of death may paſſe upon you ſooner then you are aware. Procraſtination in wounds & other diſeaſes often makes them incurable. Continuance in ſin is not the way to make ſatisfaction to God, Confeſſion and Contrition begets remiſſion, when obſtinacie heaps on further puniſhment. Doeſt thou thinke to eſcape Gods hand by murmuring

against him? Be well assured, if the sword of Justice prevails not, it may be the Plague or Famine shall, or some severe judgement. Thou shalt get nothing by thy impatience; for thou art not able to resist the Almighty, and if he takes the rod into his hand againe, he will make thee feele it to the purpose. Let me rather advise thee to submit to the mercy of so gracious and loving a Father, and not to stand to the terror and anger of the Almighty. That wee may meet God in the way of his judgements by Prayers and true Repentance, that sweet Incense which wil correct and dissipate those malevolent aspects. It hath been heartily prayed for, and endevoured, that there might be a generall monethly day of Humiliation, for the blessing of the Parliament with Unanimous proceedings, for the setling of Religion in Truth and Peace, for the composing of distractions at Home, and for the distresses & seasonable relief of our Brethren in *Ireland*, for aversion of those impendent judgments over our heads. Not forgetting to give thanks to the Lord, for those manifold Mercies we have received, and for all good meanes conducing to our relief.

That these dayes may take the better successe and effect, As a preparatory thereunto, it may prove usefull and beneficiall, if some grave Orthodox Divines, & Christians, wel setled and affected to the Truth, and Peace of the Church and State, did meet and consider of those chief & provoking Sins of this Kingdome, which are those efficient and impulsive causes of our disunions and distresses at this time.

There

There are queſtionleſſe generall ſins of Nations as well as of particular perſons, whereby God is provoked to wrath.

There may be ſins of Superiours, as well as ſins of Inferiours, there may be ſins in the Court, and ſins in the Parliament, Sins of the Univerſities, and ſins of thoſe ſtreames that flow from thence, ſins of the City, and ſins of the Country, ſins of the Clergy, and (which is to be lamented) ſcandalous, ſeditious, and ſchiſmaticall ſins of Profeſſors, and ſuch as take themſelves to be (and peradventure ſome of them are) of Gods owne *Iſrael* and choſen people, wherewith God is, and will be much incenſed and offended.

When theſe are well diſcovered (and notice alſo given by advice of Authority) that true Repentance may be faithfully and reſpectively preached, and Reformation in generall and particular endevoured, otherwiſe the cure will be but palliative, and Matter left for Recidivation. Humiliation without Reformation is but Hypocriſie, which will end in Apoſtacie. There muſt be true and plain dealing with the Almighty, hee ſeeth and knows every mans heart and wayes, and ponders all our doings.

It is not any particular blaming one another will excuſe us to him, not the Cities crying out on the Country, or Country on the City, or the like. Every one muſt put his hand to this generall worke; every one that hath had but one hand in breaking down our partition wall, muſt lend both hands to build

build it up again? But those that have lent both their hands to pull it downe, and more then their own hands too, as well in the Primary as in the instrumentall cause, had need to give more then ordinary diligence to the speedy rebuilding thereof againe. And whosoever that is not willing to put his helping hand hereunto, let him partake of those miseries which his own hãds have wrought.

It agrees not with my disposition to grate and stir in those wounds, they have already by some bin laid open, and may in due time be more largly discover'd by others, to whõ it properly belongs. I shall rather lend my hand to close them up; to which end till better Remedies are found out, I shall make bold to recommend and present a most sovereigne and precious Balme for al Solutions of Unity whatsoever. It is compos'd of many severall Ingredients of admirable vertue. It is S. *Pauls Balsamum Charitatis*. It is his *Sine quibus esse nolo*. You shall find the Receipt in the first of *Corinthians* the 13 Chapter: Where also you may read the description of the several Vertues and Operations thereof. Charity (saith he) suffers long, and is kind, Charity envies not, Charity vaunts not it selfe, is not puffed up, doth not behave it selfe unseemly, seeks not her own, is not easily provoked, thinks no evil, Rejoyceth not in iniquity, but rejoyceth in the Truth: Beareth all things, believeth all things, hopeth all things, endureth all things.

The farther excellency and necessity thereof is expressed in the said Chapter. Though I speake

with

with the tongues of men and of Angels (ſaith he) and have not Charity, I am become as ſounding braſſe, or a tinkling Cymball; and though I have the gift of Prophecie, and underſtand all myſteries and all knowledge, and though I have all faith, ſo that I could remove Mountains, and have not Charity, I am nothing. And though I beſtow all my goods to feed the poore, and though I give my Body to be burned, and have not Charitie, it profiteth me nothing.

Charity never faileth, but whether there be Prophecies they ſhall faile, whether there be tongues they ſhall ceaſe, whether there be Knowledge it ſhall vaniſh away. And now abideth Faith, Hope, and Charity, theſe three, but the greateſt of theſe is Charity. This Compoſition includes the Prophet *Micahs Tripharmacum*, *viz.* To doe juſtly, to loye Mercy, and to walke humbly with thy God. And what doth the Lord require more of thee O Man, ſaith the Prophet?

This is that *Balſamum Sympatheticum*, the true *Panacea* that will heale all our rents and diviſions, and it doth not only cure for the preſent, but preſerves for the future, weare it as a *Prophylactick* about thee, and goe not without it. He that rejects it, put a mark upon him, and according to *Solomons* advice in the 24 *Prov.* Meddle not with him; for he feares not God and the King, and is given to ſedition. Avoid ſuch an one as thou wouldſt doe a Viper, a Crocodile, a Baſilisk, or one that is infected with the Plague.

Our wounds being bound up with this Balme, it hath been likewiſe humbly ſought, and prayed for, that Religion may bee ſetled both in Doctrine and Diſcipline with all due and convenient ſpeed, and all Proteſtants, eſpecially Miniſters, united therein by Proteſtation, and ſatisfactory explanations and reaſons publiſhed thereof.

That the Converſion of all Papiſts and other Hereticall and Schiſmaticall Subjects in the Kingdome, who have erred and gone aſtray from the Truth, may in all charitable and Chriſtian manner be endevoured with to be reduced home to the Church; ſhewing them the neceſsity of our Separation from them, or rather as it is indeed their Apoſtacie from the true Church with which we partake, the danger of the condition they are in, the benefit of embracing theſe, and the like gracious invitations, extending to the good of their ſouls, bodies, and eſtates. Thus many of them, who certainly belong unto God, may be brought home to him, and made uſefull and ſerviceable, the reſt left inexcuſable to God, the World, and their own conſciences.

That juſtice and judgment may be executed on ſuch as have received ſuch putrifaction, that by their virulencie they infect and indanger others.

That the ſeverall languiſhing, oppreſſed, whoſe cryes have entred the eares of the Lord (ſome of whom for ſeverall yeares have received almoſt deadly wounds for the mayntenance of the publike good) may in good time be relieved and redreſſed.

That

That the well deſerving may be incouraged, Virtue advanced, and Vice depreſſed.

Thus God will be pacified, and wee united and reconciled to him, and amongſt our ſelves. Thus all thoſe inconveniences and miſchiefs which we feare, by Gods bleſsing on the unanimous endevours of the Parliament, may turne to our great bleſsing and commodity.

Thus our Ship will arrive ſafely at her deſired Port.

Thus our treble Cord, and Partition wall, will be made ſtronger then ever.

Thus thoſe bloudy, fiery, and malignant Configurations (which hang over our heads) will be ſpeedily terminated, and their revolutions prevented for the future, and wee ſhall receive more benigne and favourable influences and aſpects from above, then ever we had before.

Thus we ſhall begin a new World, or at leaſtwiſe make a happy Concluſion of an old, Wherein God will give us one Heart, and one Way (as it is in *Jeremiah*) that we may fear him for ever, for the good of us and our Children after us.

God I ſay will do it, for He and He only is able to unite and heal all our Solutions, and therefore, *Not unto us Lord, not unto us, but unto thy name be given the Glory and Prayſe, now and for evermore.* Amen.

I. W.

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PErlegi Tractatum hunc ingeniosum, in quo nihil inveniri potest, quod non sit pium, religiosum, bonis moribus, legibusque sanis maximè consentaneum: cessent itaque virulentæ malevolorum linguæ hoc (ut optima imò quidem omnia solent) carpere opusculum, acerbitatis suæ virus in Authorem candidum evomere erubescant; & dum morosos & imprudentes nostri hujus sæculi homunciones (quorum insipidis palatis nihil nisi proprii cerebelli figmenta sapit) ad rectam rationis legumque normam reducere conatur, ab omnibus (quibus curæ est pax & serena Ecclesiæ heu nimis nunc temporis dilaceratæ tranquillitas) laudem, uti benè meretur, consequatur.